3: Read E-5 (1935-1939)1960
FR5 Ngoni FR5

591 184 844 Changes in residence at and after marriage influenced the composition of the group of relatives who assisted at births. In the central kingdom daughters of leading men in the village often stayed in their father's village at marriage. Hence the father's sisters were often present at the birth and the wife's mother and her sisters might be living in the village. If the [614] wife belonged to a higher ranking Ngoni clan than her husband, her relatives shared responsibility with those of the husband's family.

177 844 As may be imagined the struggle between mother-in-law control and western medical practices at childbirth was a protracted one. Even when there was a younger member of [759] the husband's family trained as a nurse or midwife, she by no means had her way in organizing the conduct of the birth. She might introduce a few hygienic measures such as clean cloths instead of old rags, and sterilized thread for tying the cord. But unless the senior women were frightened, and they seldom were, by prolonged and difficult labour, the Ngoni families were averse to taking a young mother into hospital. [606] The chief reason was the challenge to the authority of the mother-in-law, especially when the younger women who had some knowledge of western medical practices questioned the advice of the senior women.

10: Barnes E-5 (1946-1949) 1959
FR5 Ngoni FR5
Mpezeni

241 those who have not been working. Some people choose to do their
273 work in the garden on the day previous to the party, on the theory
476 that working and drinking do not go together. A few people offer
baskets of ground-nuts or other crops or meat in return for a day's
[465] labour, and monetary payments are also known.

Craftsmen

463 There are a number of specialized occupations which give rise to
inter-village trading. Pots are made by women. Some villages have no
323 potter and their inhabitants are dependent on pot-makers in neigh-
[462] bouring villages. Sometimes a woman may acquire a reputation for
pot-making sufficiently high to attract custom even from villages
where there are already pot-makers. Pots are sold in return for their
own volume of maize, or for money, or the customers may be required
to provide sufficient clay for twice the amount of pottery that they
wish to obtain.

285 Basketry is a man's craft, and at the end of the rainy season, when
[462] it is necessary to watch all day in the gardens for monkeys, men with
this skill spend their time at it. Baskets are sold for money or for maize,
and, as with pottery, there is a certain amount of inter-village sale.

759 Herbalists draw their clients from a wider area than do the pot- and
basket-makers, and their contacts with their patients are more intense.
If a man falls sick, the remedies known in the family are tried first, but
if these are unsuccessful he may go to someone who is known for his
wide knowledge of medicines. Patients will travel up to 15 miles or
so to consult a herbalist, who may require them to live in his village
to receive treatment. Payment for medical treatment is sometimes
demanded part in advance, but other practitioners ask for a fee only
when a cure has been effected. Since the establishment of medical
[648] services by the Administration the way has been open for the medical
orderlies to operate in opposition to the herbalists, using misappro-
priated European drugs.

III. THE FAMILY

Principles of Descent

611 The Ngoni are traditionally a patrilineal patrilocal people paying
[591] bride-wealth with cattle. This tradition is reflected in modern prac-
[583] tice only to a limited extent. Many of the men and women who were
[184] incorporated after Zwangendaba had crossed the Zambezi came from